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ITALY—PAST, PRESENT, AND FUTURE.

WHAT a theme! more fit for a ponderous folio than a column or two in a periodical.

The eyes of Europe are now fixed on Italy—glorious, degraded, hopeful, Italy.

What was she ages ago, what has she been lately, what will she be ere long?

A land of mountains and valleys, of rivers and streams, of rich plains and lovely sea coasts, of prolific fruits and splendid flowers, she was, and is, and ever will be, the Garden of Europe. As she appeared when, from an Alpine height, Hannibal and his swarthy soldiers, with wonder and rapture beheld her in her natural grandeur and beauty, she is now.

Long ere Rome was seated on her seven hills, Etruria was the nurse of art; and amid all her wondrous changes Italy has been famous for her philosophers, poets, historians, and orators; for her music, statuary, painting, and architecture. The natural and artificial beauties of Italy have long attracted the attention of the world.

Rome at length became the seat of Italian unity and power. She conquered Europe, Northern Africa, and Western Asia; and proclaimed herself the mistress of the world! We stay not to describe the "decline and fall" of that mighty empire. It fell: and great was the fall thereof. But

> "A second empire, cowled and mitred, burst
> A Phœnix from the ashes of the first."

This second empire, lording its hateful sway over the souls as well as the bodies of men, extended its dominion to lands where Cæsar's eagles never flew, demanding homage of kings, and trampling out every spark of freedom among the people.

Germany was again the Nemesis of Rome. She broke up Rome's first Empire, and it is remarkable that Germany fired the first shot of defiance against the second.

But the end was not yet. Popery was then in the plenitude of its power. It had often been shaken from within or from without; but it yet stood firm, and Jesuitism came to prop it up. On the other hand a printed bible and free discussion revealed its falsehood and exposed its tyranny. Time moved on and light spread. At length the Scourge of Europe appeared. He, caring not for popes or potentates if they stood in his way, made light of all priestly pretensions. One good thing he did in abolishing those dens of the devil—the Inquisitions. He passed away; and since then, for very shame, neither pope nor prince, has dared openly to re-establish them.

But the Pope, and the princes of Italy under his influence, were not to be disappointed of their favourite sport of persecution, Austria affording them protection, and Naples outdoing even the popedom in diabolical cruelty.

It is not in man to endure such systematic tyranny, and especially a hot-blooded Italian. Many attempts were made by noble-minded and suffering men to break the yoke from off their necks, but failing, that yoke was made tighter. Then came the European Revolutions of 1848, and the Italians made another desperate effort to obtain freedom, the Pope himself professing to approve the movement and lead them on. But he soon turned coward and fled, disguised as a footman behind a carriage, from his palace and his city. The French Republic (shame on it for ever!) drove out Garibaldi and his patriot troops, and brought back the runaway renegade to his throne, which they surrounded with French bayonets to preserve him from the vengeance of his own people. Napoleon has since done him the same kindness, though Pio declined to crown him Emperor of France. How much longer Napoleon will uphold him on his tottering throne is a secret locked up in the breast of one of the most mysterious of mortals. But some think the end will soon come.

Reviewing the events of 1848 and later years, a writer in the "News of the Churches," a few months ago said :—

"Italy is about to assume nobler conditions of political life, and to undergo a thorough social and religious reformation. We can descry the hand of Providence in the events of the last twelve years. It was necessary that Italy should suffer in order to be purified, and called to the knowledge of revealed truth and faith. During this period what progress has been made in religious convictions? If events since 1848 had led to results more directly favourable to the cause of liberty, it is to be doubted whether they would have contributed to national regeneration, and it may even be expected that they would have had the contrary result. It was necessary that the Italian people should pass through a fiery ordeal before they should reach the elevated standpoint of their present aspirations. They now demand political liberty; they are rapidly obtaining it; but can we hope that this will be won without its being united with a religious reformation? Liberty is, in truth, a crop that will not ripen until the papacy ceases to throw its chilling shadows over the earth. Roman Catholic countries cannot exist under sound liberal institutions while they remain Roman Catholic. They will rush for an hour into the extravagance of lawless liberalism and democracy, only to lapse more helplessly into servitude. All history proves the fact. We see that it is only in those countries where popery exercises no power that liberty is triumphant, efficacious, and permanent. In Romish countries we witness another spectacle. In France we have seen a great people in the frenzy of revolutionary excess rushing into infidelity and atheism, and establishing a reign of terror in which were let loose the most ferocious instincts of human nature; and then we have seen the same people, when a fearful lesson had been read them, pressing back towards the haven of religion, and sinking again more irremediably than ever in the old slough of Romanism.

Now, with these principles, which are established beyond all doubt by history, we may easily discover the reason why Providence did not confer the boon of liberty upon the Italian people in the great struggle and crisis of the last revolution.

To have obtained liberty then would have been to obtain an abortive freedom, because political would not have been accompanied with spiritual emancipation; because the people, blinded to the light of the gospel, would have remained encompassed by the darkness of popish ignorance and superstition. The liberty of that period owed its origin to a pope, and gratitude bound it to the papacy. Before the election of Pius IX., while the harsh Gregory XVI. still occupied the papal chair, the papacy had become odious to every right-thinking and patriotic citizen in Italy, although, at the same time, it had not lost its authority with large classes of bigoted adherents. Society, indeed, was divided into two camps, one consisting of enemies of the papacy and unbelievers, and the other of the partisans of the church and its superstitious followers. Few indeed were christian believers. The feelings produced by the ferocious treatment of the Popes, and of Gregory more especially, of their own subjects, were such that no one, or at least very few of the patriotic party, had any sympathy for religion, christianity, in their minds, being confounded with popery, the only form in which they had any knowledge of religious truth. Abhorring popery, they abhorred christianity. The truths of the gospel they did not abhor. But they believed that popery had its foundation in the Sacred Scriptures, and did not perceive that it was instead a system based on the infamous corruption of the gospel, which Rome lays before her votaries. Thence the tendency, so much more marked then than it is now, to consider religion as antagonistic to liberty and civic virtue.

There were, besides, at that time, a few philosophic thinkers, calling themselves christians, who furnished the Italians with a system by means of which they pretended that they could place popery in harmony with liberty. They propounded the doctrine that a Pope only could confer freedom on the peninsula. Many persons had faith in them, and therefore desired to have a liberal Pope. Under these impressions they built up a papistical Utopia, which it would have been as completely impossible to realize, as to build a firm and magnificent fabric on the quivering surface of a stagnant marsh.

However, the time was when these philosophers obtained a species of triumph. Their doctrines, it really seemed, were to obtain realization in a new Pope. They were then hailed as prophets. This took place when Mastai was raised to the pontifical throne, and assumed the title of Pio Nono.

Mastai was a liberal and an Italian. He cherished the best sentiments and aspirations for the welfare of his country. But in his religious creed he was a faithful Roman Catholic. He was a so-called liberal, and yet he was bound up with that illiberal system. This phenomenon was rare among priests; and yet he proved that it might occur in a pope. Most fallacious illusion! Could light and darkness exist together? Could fire and water blend into a new element? Can truth and falsehood be made to harmonize and produce a new principle? No, truly! And yet the deluded millions believed, as well as the Pope himself, that liberty and Romanism were not elements irremediably and eternally hostile to each other.

Something was certainly done by the new Pope in a liberal direction. But while he attempted to be a good patriot, he was a shockingly bad Pope. Indeed, he shook to its very foundation the whole accursed system of Romanism; and, in fact, his measures were in flagrant violation of the bulls and decrees of Popes and Councils for centuries back. Thus as a Pope, he belied his own calling. At the time, however, both he and the Italians who were occupied with his good intentions, took no heed of this.

Now, if he had proceeded as he began, what would have been the consequences? A pope would have been worshipped; he would have been thought truly the man chosen of God, and the true representative of the Most High on this earth; the pure gospel would have sunk into oblivion, and liberty, separated from religious truth, after plunging into anarchy and licence, would soon have disappeared. It follows, then, that to protect liberty it would have been necessary for a liberal pope to have abandoned high Romanist doctrine, which he could only do by a betrayal of the duties of his office. If he had resolved to remain a liberal, and to carry out those measures necessary to secure the permanent freedom of Italy, his only course would have been to cast aside the trammels of ecclesiastical tradition and creed, and to profess simply the pure doctrines of the gospel; then the whole fabric of Romanism would infallibly and for ever have crumbled to the dust. He soon saw the danger, and started back in alarm. He resolved to be a true pope, and to break the promises he had solemnly made to liberty. He then became a pontiff in all things, like those who had gone before him; and Italy fell back into servitude.

Now, if the Pope had continued in the path of progress (which we believe hardly consistent even with a modified Romanism, liberty being unattainable without the pure gospel), then the Roman Catholic religion, in a modified form, would have been so consolidated that for a long course of centuries there would have been little hope of overturning it in Italy. It might even have struck firmer root in other parts of the globe—a contingency which it is dreadful to contemplate. But it was ordained otherwise. The Pope ceased to be a liberal, and became a true pope; and we must now inquire what was the effect of his defection on the national spirit of the Italians.

Now the veil which had concealed the purposes of Providence began to fall. The Italian people detested the papacy more than ever. He who was believed to be the vicegerent of God on earth, the one divine man, the infallible pope, had proved himself a weak and erring mortal, and soon those who were blinded and most prejudiced in their devotion to the Holy See, forsook his cause. The proof of papal fallibility soon became patent to the world at large. In the course of one year, the Pope solemnly pronounced those very opinions impious which he had previously promulgated as just, holy, and divine. 'Can this be the man who is chosen to interpret the ways of God to man?' inquired the Romanist believers. 'Can this be he who is inspired by the Holy Ghost, who cannot err in the principles he promulgates, if it is even admitted that he might err in the sphere of private life?'

Those who hold the Pope to be more than man, found the evidence of their belief in the certainty of the dogmas or doctrines and principles promulgated by him. Now, tried by this test, the Pope was found wanting. He was, therefore, an impostor, and not the vicegerent of God; nay, he was the enemy of God, because his actual practice was in flagrant opposition to the principles he had proclaimed and recalled within the year. He evidently could not be inspired by the Holy Ghost. In this way, beginning to cherish doubts about the Pope, they began to call in question the whole system of Romanism.

What was then to be done? What was to be believed? In whom should trust be placed?

Now, in Italy, although we admit that at this time the majority of cultivated men had adopted infidel opinions, yet it must also be kept in mind that many remained faithful Romanists, in all the sincerity of belief. It was the latter class who began, with the defection of Pio Nono, to doubt papal infallibility much more than they would have done had he been a tyrant after the fashion of his predecessors from the beginning. They went farther. They said that Mastai was an excellent man, that he was a patriot before he became a pope, and even while he was a pope, until the spirit of popery had fairly got possession of him. It became apparent that as popery struck its root into his heart, his good qualities deserted him. He fell more under the control of his office; he consulted less his own head and heart. The function then of being vicegerent of God on earth, infallible head of the church inspired by the Holy Ghost, implied the perversion and violation of every generous sentiment which can honour man, and endear him to his fellows. The Pope, in order to be a good pope, to be the vicegerent of God on earth, had found it necessary to hate his native country, to trample on the rights of its citizens, to authorize tyranny with all its accompaniments of horror, and to call in foreign armies to oppress his own people. Was it necessary that he should show his detestation of every liberal institution, and enter into contracts of blood with the despots of the earth?

Thus many Italians, believing at first in the pope, and enthusiastic in his cause, came, by the evidence of what passed under their own eyes, to lose all faith in him personally, to abandon all belief in his authority, and even to hate the whole system. The time came when those who harboured in their inmost hearts these views against the pope, whispered them among their friends, and even uttered them aloud in those places where they could venture safely to do so. Now these persons, although they had lost faith in popery, had not forsaken the gospel; on the contrary, they read their bibles dutifully, became impressed with the simplicity and beauty of religious truth, and acquired those habits and feelings which fit them to become good and earnest christians.

Doubtless there are many also who say that they hate the gospel; but they do so because they are not acquainted with it, and believe it to be what Romanism represents it. But there exist in the minds of such persons an uneasiness and a discontent which would make them ready to receive the truth, were they but acquainted with the gospel in its purity. What a satisfaction would it be could they become believers in its truths! Such, however, they cannot be until they are fully conscious of the impassable gulf that yawns between Christ and Rome. Thus, those who were at first indifferent to religion, became its active foes after the abandonment of the liberal cause by Pio Nono.

Now, if Italy should become free all throughout her territory, as we fully believe she will, there being every symptom of the approach of the great event, what will be the result? Before it was known in

Italy what protestantism truly is, it was considered by zealous Romanists to be an abominable corruption of the gospel; by infidels as something differing essentially from the religion of Christ, which they considered to be truly and fairly represented by the Church of Rome. At first a political reconstruction only was sought after, and it never entered the minds of any one that this would lead to a religious reformation. Italy, if it had remained free after 1848, would not have been prepared for the reception of a religious reformation.

Now, however, we know that this is not the case. The Italians are wonderfully disposed to receive a purer faith. The sacred volume, thanks, above all, to the defection of Pio Nono from the cause of liberty, has been, and is now, read in hamlets and villages, in spite of the persecutions and dangers to which the persons doing so were exposed. In Piedmont, where liberty has existed for some time, the faithful converts to the pure light of the gospel are already numerous. Observe now with what wonderful strides the Tuscans advance in the great work of religious, not less than political reformation. If all Italy were but free and settled, thousands and thousands would at once openly declare the faith that is in them.

After what we have said, can it be doubted that Providence has permitted the past calamities, that the minds of the community might be brought to a state in which they would seriously and anxiously inquire after the truth as it is in the gospel? Can we doubt that, by Divine arrangement, a pope was led into errors and contradictions innumerable, in order that faith might be shaken in his sanctity and infallibility, and in his pretensions to be vicegerent of God on earth? Wonderful truly are the ways of Providence!

Italy once free, the preachers of the pure gospel may spring up in hundreds, while the converts may be numbered in thousands. Who knows but that the light of truth will pour in like a flood upon the masses; that even the people in a body will renounce popish error?

This is the chief reason why we should desire the liberation of Italy. With liberty there will be morality; with liberty there will be a wide dissemination of the truth; with liberty the seeds of evangelical preaching will take root and flourish: with liberty the Italian people will be led to the pure fountain of truth, and thenceforth will hope for eternal salvation, by renouncing popish error, by forsaking the cold indifference of infidelity, and by yielding ready obedience to those holy precepts with Christ himself has taught us in his gospel."

The views of this writer appear to be correct; and since they were written, events have corroborated his statements, and, to a great extent, confirmed his expectations. At the time we write the crisis is coming, and Italy is fast approximating her deliverance. Before the whole of our this month's columns are completed we may have to report the flight of the King of Naples, and the election of Victor Emmanuel as King of Italy.

But our hope for the establishment of freedom in Italy is in the Bible, and the Bible alone. The whole land ought now to be flooded with the word of God, not only for the spiritual benefit of the people, but for the guidance of its rulers, for, as Milton said, "There are no politics like those which the Bible teaches."

Spiritual Cabinet.

SIN AND SALVATION.

Paragraphs from Dr. Guthrie's Gospel in Ezekiel.

Look now at Sin; pluck off that painted mask, and turn upon her face the lamp of God's Word. We start; it reveals a death's head. I stay not to quote texts descriptive of sin. It is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting—everything that man hates it is; a load of curses and calamities beneath whose crushing, most intolerable pressure, "the whole creation groaneth." Name me the evil that springs not from this root—the crime that lies not at this door. Who is the hoary sexton that digs man a grave? Who is the painted temptress that steals his virtue? Who is the murderess that destroys his life? Who is the sorceress that first deceives and then damns his soul?—Sin. Who, with icy breath, blights the the fair blossoms of youth? Who breaks the hearts of parents? Who brings grey hairs with sorrow to the grave?—Sin. Who, by a more hideous metamorphosis than Ovid ever fancied, changes sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods—the murderers of their own innocents?—Sin. Who casts the apple of discord on household hearths? Who lights the torch of war, and carries it blazing over happy lands? Who, by divisions in the church, rends Christ's seamless robe?—Sin. Who is the Delilah that sings the Nazarite asleep, and delivers up the strength of God into the hands of the uncircumcised? Who, with winning smiles on her face, and honied flattery on her tongue, stands in the door to offer the sacred rites of hospitality, and, when suspicion sleeps, pierces our temples with a nail? What Siren is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arm around our neck, to leap with us into perdition?—Sin. Who petrifies the soft and gentlest heart? Who hurls reason from her throne, and impels sinners, mad as Gadarene swine, down the precipice, into a lake of fire?—Sin. Who, having brought the criminal to the gallows, persuades him to refuse pardon, and with his own insane hand to bar the door against the messenger of mercy? What witch of hell is it, that thus bewitches us?—Sin. Who nailed the Son of God to that bloody tree? and who, as if it were not a dove descending with the olive, but a vulture swooping down to devour the dying, vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast; and him, who was once but little lower than an angel, but little better than a devil?—Sin. Oh! Sin. Thou art a hateful and horrible thing; that "abominable thing which God hates." And what wonder? Thou hast insulted his holy Majesty; thou hast bereaved him of beloved children; thou hast crucified the Son of his infinite love; thou hast vexed his gracious Spirit; thou hast defied his power; challenged his wrath; despised his grace; and in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot his matchless mercy. Brethren, surely, the wonder of wonders is, that sin is not that abominable thing which *we* also hate.

Man had as little to do with saving as making himself. The creation of Eden and the cross of Calvary are equally the work of God: and He stands forth before the universe as not by one tittle less the Saviour than the Creator of the world. To display his glory in radiant effulgence—to blaze it out on the eyes of delighted and adoring angels—to evoke the hidden attribute of mercy—to give expression to his grace and pity—Jehovah resolved to save, and, in saving man, to turn this world into a theatre for the most affecting tragedy and amazing love.

Salvation is finished. Salvation is offered—freely offered. Shall it be rejected? Take the good, and give Him the glory. "He is the God of Salvation;" and "in his name we will set up our banners." In that ladder whereby our faith climbs her way aloft to heaven, there is not a round that we can call our own. In this ark which, with open door, offers an asylum in the coming storm—a refuge in the rising flood—from stem to stern and keel to deck there is neither nail, nor plank, nor beam, that we can claim as ours. The plan of redemption was the design of infinite wisdom; its execution was left to redeeming love; and it is Mercy—generous Mercy—whose fair form stands in the open door, inviting, entreating, beseeching you all to come in. Listen to the voice of Jesus—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Let his mother teach you how to speak, and learn from angels how to sing. With her—the casket of a divine jewel, holding the babe yet unborn in a virgin womb—with Mary say, "My soul doth magnify the Lord; my spirit hath rejoiced in God my Saviour; for He that is mighty hath done to me great things; and holy is his name." Or, hark to the angels' song! glowing with seraphic fire, borrow seraphic words; and sing with them, ere they wheel their bright ranks for upward flight, "Glory to God in the highest; on earth peace, good will to men."

How difficult would it be to name a noble figure, a sweet simile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is a surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Am I to be tried? He is an advocate. Am I condemned? He is pardon. Must I face that black and gathering storm? He is an anchor sure and steadfast. To deck him out, and set him forth, Nature culls her finest flowers, brings her choicest ornaments, lays her richest treasures at his feet. The skies contribute their stars. The sea gives up its pearls. From fields, and mines, and mountains, Earth brings the rich tribute of her gold, and gems, and myrrh, and frankincense; the lily of the valley, the clustered vine, and the fragrant rose of Sharon. He is the "chiefest among ten thousand, and altogether lovely;" "in him dwelleth all the fulness of the Godhead bodily." I offer—make a free offer of him to you, and doing so dare challenge the world to name a want for which I shall not find the supply in Christ, something that fits your want as accurately as the works of a key the wards of its lock.

"A Way he is to lost ones that have strayed;
  A Robe he is to such as naked be;
Is any hungry, to all such he is Bread;
  Is any weak, in Him how strong is he!
To him that's dead he's Life; to sick men, Health;
Eyes to the blind, and to the poor man Wealth."

Over against stern declarations, and between the pit and you, a high red cross is standing. Mercy descends from heaven, alights upon its summit, and preaches hope to despair, pardon to guilt, salvation to the lost. Free as the winds that fan her cheek, free as the sunbeams that shine on her golden tresses, she invites all to come, opens her arms to embrace the world, and in a voice that rings like a silver trumpet, cries, "O, Earth, Earth, Earth, hear the word of the Lord." A beautiful vision! Her eye, so pitiful, swims in tears as she looks on sinners, and, not willing that any should perish, she bids you read on that cross, where they are written, not in letters of gold, but blood, these blessed words, this greatest oath:—"As I live, saith the Lord, I have no pleasure in the death of the wicked." By my shame and sorrow, by my cross and agony, by this thorny crown and bloody tree, as I *die*, says Jesus, I have no pleasure in the death of the wicked. And, Holy Spirit! Dove of heaven! hovering over us, staying, lingering, refusing to be driven away, thou also sayest, as *I warn, plead, entreat, implore*, I have no pleasure in the death of the wicked.

It is with our hearts as with vessels which can only be emptied of one element by substituting another in its place. And just as I can empty a vase filled with air or with oil by pouring water into it, because water is the heavier fluid, or as I can empty one of water by pouring quicksilver into it, because the specific gravity of mercury is greatly in excess of that of water, so, the only way to empty my heart of the world, and the love of the world, is by filling it with the love of God. This is the divine science of the Gospel. The Gospel, the scheme of redemption, is divinely accommodated to our nature. It has blessings for our gratitude, unseen objects of the grandest character for our faith, for our ambition a heavenly crown, sin for our hatred, God for our love, for our hopes the brightest prospects, for our fears the greatest terrors. Its light is adapted to our darkness; its mercy to our misery; its pardon to our guilt; its sanctification to our impurity; its comforts to our griefs; and in substituting the love of Christ for the love of sin, in giving us an object to love, it meets our original constitution, and satisfies the strongest cravings of our heart. It engages our affections, and, in taking away the old heart, supplies its place with a new and a better one.

Poetry.

NOW.

Now I live;
But of to-night—to-morrow—know I not.
Oh! well for me, when I can leave my lot
All unto God;
To him my faithful service give,
And through his Spirit's strength
Prepare for my account at length.

See the flower,
Which full of brightness in the morning shone;
It doth no longer wave the stalk upon
When evening comes.
So lasts man's glory but an hour.
And can'st thou, soul, thus waste
A life that fleeth in such haste?

Stand thou clear
From earth! Here is thy struggle; yonder, rest.
Up, up, my soul! press forward! heaven is best.

Now hasten home!
Let earth seem distant, heaven more near.
How soon this life doth fly!
How soon comes that which shall not die!

Never delay
To do the duty which the hour brings,
Whether it be in great or smaller things;
For who doth know
What he shall do the coming day?
This moment is for thee;
The next, perhaps, thou wilt not see.

Jesus my all,
So let thy warning, "Watch!" be not in vain!
Let my soul hear
And daily answer to the call.
Then sudden death shall be
But a quick step to life and thee.

Reviews.

An Address to the Students of the Baptist College, Bristol, Delivered at the Close of the Session, June 29, 1860, by the Rev. Fred: Trestrail, Secretary of the Baptist Missionary Society. London: H. J. Tresidder. Threepence.

This is one of the most practical addresses to candidates for the ministry we ever met with. We rejoice that our esteemed friend found time from his important engagements to offer such valuable suggestions as these to the young students of his *Alma Mater*. We give one paragragh as a specimen.

> "*Be it your aim to preach Christ.* Christ, in His person, teachings, sufferings, and death. Christ, in what He has done for man, in dying as a substitutionary sacrifice, and what He is doing now—interceding for all that come unto God by Him. Sermons evincing the greatest force of intellect, invested with all the charms which a vivid and a rich imagination can supply, and adorned with the most beautiful illustrations which the highest learning can yield, fall powerless on a sinner's conscience and heart, and can only be admired or wondered at by a believer, if the grand theme of all be not there. The greatest preachers of the past age—those who come nearer our own times—those of the present day who are most distinguished for success and power—are men who might justly take as their true description, *We preach Christ.*"

Ireland's Future Evangelization, as manifested in the Moral and Spiritual Results of the Religious Awakenings in the North of Ireland in 1858, 1859, and 1860. Being a detailed account of a (second) month's Evangelistic Labour in connection with the Special Effort of the Baptist Irish Society. By Francis Wills. London: Henry J. Tresidder.

We welcome another revival pamphlet from the pen of our warm-hearted brother. Strictly-Calvinistic and Anti-Arminian he may call himself if he will, we indorse every word of the description he gives of the doctrines relished by his Ulster hearers.

> "Indeed it was the same anywhere and everywhere, whether in school-house or barn, granary or store, chapel or factory, on the hill or on the plain, just as the case might be, crowds of eagerly listening hearers flock to hear the 'glorious Gospel of Christ,'—provided always that it is the Gospel, such a Gospel as the Apostles preached. A philosophical dissertation on some crude metaphysical subject would not be listened to for many minutes by any of those who have been quickened into life by the Holy Spirit. No, nor yet a Christless Gospel, nor a ministry that does not honour the Holy Ghost.
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> It is exceedingly gratifying to hear, throughout the north of Ireland, that the clergy of the national establishment, and the whole body of Presbyterian ministers are not only evangelical, but thoroughly sound in the grand doctrines of the Gospel. A full exhibition of God's anointed Christ, in the glory of His person, the perfection of His work, His vicarious death, expiatory atonement, suitability and adaptation to man's miserable and lost condition; the importance and necessity of the work of the Holy Ghost in His regenerating power, supporting grace, and comforting presence, are all clearly taught and beautifully exemplified here; and nothing else from the pulpit will receive much attention from the Protestants of Ulster. These great truths are so well understood that they are, to a certain extent, the guiding principles of the literary periodicals and the daily and weekly papers which are published in these parts."

Household Management: or, How to make Home Comfortable. By Old Chatty Cheerful, Fellow of the Happy Home Society.

Good housewifery! good housewifery!
  Is good for great or small,
To keep a household happily,
  Whatever ills befal:
And she, that in a pleasant home
  The Queen of Hearts would be,
Must with a willing spirit come
  And learn good housewifery! *Tusser.*

London: Jarrold & Sons. 2s. per doz.

It is painful to notice the absence of good management in the houses of some of the labouring classes. Tracts like this circulated amongst them might be the means of making many a humble home a happy place. Twopence for the advice it gives, would save pounds to many young housekeepers.

The Thorn in the Flesh: or, a new explanation of 2 Cor. xii. 7. London: Henry James Tresidder.

A learned and skilful dissertation on a passage which has long perplexed commentators on the sacred writings.

The Universality and Unchangeableness of Jehovah's Law. A Poem, by Rev. J. Jenkinson, baptist minister, Oakham. London: Simpkin and Marshall. Threepence.

These verses are not mere rhymes; they contain many excellent thoughts, the result, evidently, of extensive and close observation. We furnish an extract:—

"As travellers by night who lose their way
Long for the dawn, and hail the opening day:
So doth the soul bewilder'd and perplex'd,
Its reason baffled, and its conscience vex'd,
Welcome with gladness REVELATION's light
To chase its darkness, and direct us right.
Our obligations here are set in view,
And motives added to discharge them too.
Here Reason's rules are all distinctly shown,
With numerous others which her light alone
Could not discover; rules of heart and thought,
Of word and action; all divinely taught.
Whatever station we are call'd to hold;
Whatever scenes may to our view unfold;
Whatever wonders fill us with surprise;
Whatever stage of life before us lies;
Whatever sorrows may our hearts depress;
Whatever joys enhance our blessedness;
Whatever earthly expectations fail;
Whatever friends forsake, or foes assail;
The path of duty here is clearly shown
In light imparted from Jehovah's throne,
And every precept which is thus enjoined
Bears the deep impress of His perfect mind."

Correspondence.

THE RIFLE VOLUNTEER MOVEMENT.

An esteemed correspondent, who, as long as we have known him, and that now numbers many years, has ever been observant of the "signs of the times," in a brief note, says:—

"This Rifle Volunteer Movement will be perverted into an engine of extravagance, intemperance, sabbath-desecration, and state-churchism, if a timely check be not interposed. Will you lend a helping hand?"

Another writer who calls himself "a sincere friend of the movement," protests against so much public-house visiting both before and after drill, and affirms that the Total Abstainer must be the steadiest "and the surest marksman." He also protests against the expence of dress and accoutrements, as excluding the working classes. With his remarks on one feature of the Movement we fully concur. Indeed had it not been for this, we know not that we should have referred to the subject in our columns. This writer says:—

"Many of the friends of this important movement have strongly disapproved of the *Sabbath-desecration* which has been commenced by the Rifle Volunteers marching through the streets on the Lord's day with military music, collecting a crowd of idlers, and disturbing their fellow citizens in their habitations and in their places of worship, by noise and bustle which give a most unseemly interruption to the quietness and calm of an English Sabbath. If the Riflemen wish to attend church or chapel by all means let them do so, not only in their official capacity, "sounding a trumpet before them," but every sabbath day, as private citizens, fearing God and keeping his commandments. And if they wish to shew that *as Riflemen they worship God*, by all means let them wear their uniform in the house of prayer, but let us have no noise or parade in our streets on the sacred day of rest. In some places, we believe, the authorities have, very properly interfered, to prohibit such exhibitions."

And, we may add, very properly too; for if this be not sabbath-breaking we know not what is. We have seen this thing done in a town of 70,000 inhabitants. At ten on sabbath morning these young would-be soldiers have assembled to exhibit themselves in the spacious market place, where they soon gather around them a "crowd of idlers," of half drunken sabbath loungers, women of questionable appearance at least, dirty unwashed lads, and little boys and girls, some of the latter sabbath scholars, who have played truant to "see the Rifles."

More than once we have passed by when going to our place of worship. They were just starting, preceded by their band playing martial music, and followed by an increasing crowd to the church doors. We have enough of this when a troop of regular horse, foot, or artillery happen to be in the town during the sabbath. That is, however, only an occasional invasion of our peace, but this, if not suppressed, would be a standing and intolerable nuisance.

What grieved us too, was the fact that among these "Rifles" we recognized some young men from the families of pious dissenters, who had been trained up to the decent observance of the sacred day. They must not only be expected to appear in the "livery of blood," as Southey called it, and take their standing place in the ranks, but must march off to "Church" to see, as in the cases we have referred to, a puseyite parson perform, and hear him preach doctrines subversive of the Gospel of Christ.

We have noticed these things with deep regret; for we would fain have hoped that the young men of our dissenting families had been made of sterner stuff than to submit to such humiliating conditions.

We say nothing now of the necessity or propriety of the Movement. But we are tired of War and its alarms. When will the days of Peace begin never to end! Alas! not yet, not yet. We sympathize with David when he said, "I am for peace; but when I speak, they are for war"—and we will never cease with him to pray, "Scatter thou the people that delight in war."

Christian Activity.

A VIGOROUS PIETY.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

True religion, however, consists not in a passive, but active piety. We are to *walk* in God's statutes, to keep his judgments, and to *do* them. Our pattern is not the shaven monk who wears a cowl, and tells his beads, and keeps his midnight vigils, and goes through the dull routine of mumbled prayers and irksome fastings within the walls of a monastery, remote from the world among the snows of the mountains or in the gloom of the forest; nor she who, having assumed the black veil and renounced society, seeks safety from its contamination, or solace from its sorrows, within the cold formalities and quiet cloisters of a convent. The pattern of a christian is that divine man, who—while he passed a brief period of probation in the lonely desert, and often spent whole nights on the mountain in solitary communion with his God—walked the corn-fields of Galilee, frequented the fishing villages on the shores of Tiberias, and was occasionally to be met with in Judah's towns, and on Jerusalem's crowded streets. Our exemplar is he, who, wherever he went, "went about doing good," earning for himself this noble opprobrium, "the friend of publicans and sinners."

Observe, also, that activity of christian life is implied in the very terms of the text. Grant that we may thereby be exposed to hardships and temptations, from which a retiring piety might exempt us. Still, a life of active service shall prove best for others, and in the end also for ourselves. A candle set beneath a bushel is, no doubt, safe from wind and weather; but of what use is it? On whose work does it shine? Whose steps does it guide? Whose path does it illumine? I would rather burn and waste on some lofty headland to guide the bark through night and tempest to its desired haven. No light shineth for itself, and "no man liveth for himself." Besides, the very trials to which piety is exposed on the stormy heights of duty, impart to it a robust and healthy character. The strongest trees grow not beneath the glass of a conservatory, or in sheltered and sunny valleys. The stoutest timber stands on Norwegian rocks, where tempests rage, and long, hard winters reign. And is it not also with the Christian as with the animal life? Exercise is the parent of health, and strength the reward of activity. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Health blooms ruddiest on the cheek of him, who not nailed to a sedentary occupation, nor breathing the close atmosphere of heated chambers—but fearless of cold, a stranger to downy pillows and luxurious repose, rises with the day, sees the early worm rise in the dank meadow, hears the morning lark high over head, and, passing his hours in athletic exercises, increases his strength by spending it. Even so, the most vigorous and healthy piety is that which is the busiest, which has difficulties to battle with, which has its hands full of good works, which has—I may say—neither time nor room for evil, but aiming at great things, both for God and man, promptly, and summarily dismisses temptation, with Nehemiah's answer—"I have a great work to do, therefore I cannot come down."

With so many living and dying in it without God and hope, with the whole heathen world still unconverted, with thousands, tens and hundreds of thousands at home sunk in the deepest ignorance, and slaves of the vilest sins, with members of our families or friendly circles far from God, and between whom and us —appalling thought! —death would make an eternal separation, this world has much need that we were up and doing, and throwing ourselves with eager zeal and our whole soul into the cause of active Christianity. Our opportunities of good are many and multiform. A Christian man should feel like some strong, brave swimmer, who has hundreds around him sinking, drowning, shrieking for help. The difficulty is to make selection, on whose unhappy head first to lay a saving hand. Amid such scenes and calls, oh, it is lamentable to think how much of our time has been frivolously, if not worse than frivolously spent. "The time past of our lives may suffice us to have wrought the will of the flesh;" to have enjoyed our own ease, made money, and gathered around us the comforts of life. To nobler ends be its remaining sands devoted! Take Jesus Christ for your copy. Run in God's statutes without wearying, walk in them without fainting; and let the day on which some good has not been done to ourselves and others—some glory won for God, some progress made in the divine life—be a day mourned over, wept for, this black sentence written down against it in the calendar of our life—"I have lost a day." Our christianity is a name, a shadow, a mockery, unless we resemble him who, being incarnate God, was incarnate goodness, and of whom, although he stood alone in that judgment hall—without one brave brother's voice raised to speak for him—there were hundreds and thousands to bear witness, that he "went about doing good," the friend both of sufferers and sinners. Thus are we to fulfil the duties of the Christian life, and thus exhibit a living picture of one to whom this promise is fulfilled—"I will cause you to walk in my statutes, and to keep my judgments and do them."—GUTHRIE.

Revivals and Awakenings.

RESULTS OF THE IRISH REVIVALS.

By Francis Wills.

THE results of this great movement, as far as I could learn, have been certainly a glorious work. First, in its spiritual character, hundreds have been quickened into life, and have been united in fellowship with the various sections of the christian church; many thousands have experienced the privilege of praying to the Lord, who never prayed before; thousands of copies of the scriptures have been purchased and read by those who never read them before; and out of large districts where hundreds had been stricken, who saw visions, and experienced the tremendous consequences of sin, and afterwards the aboundings of God's love and mercy; I made inquiries of parties well able to answer them, and not more than five or six cases were known where the parties have relapsed into their former sins.

The results as to its moral character are of the most cheering and satisfactory nature. I saw nothing of intoxication, although I visited towns and villages, was out early and late; I am not aware that I met with more than two cases were there was the least sign of intemperance. You may pass through the poorest districts of any of the towns in the north, and you will not hear any blasphemous or unchaste language from the ragged, shoeless children, who swarm in every direction. I frequently felt ashamed for my country when I contrasted the Irish people with those in England; it is impossible to pass through any of the thoroughfares of our great cities without having the eyes and ears offended with the scenes you witness, and the language you hear. I dont believe there is a more loyal people under the British crown than are to be found in the north of Ireland, where the withering curse of popery does not reign triumphant. Life and property is much safer than in many parts of England. As to such cold-blooded murders as we have in England, you will never hear of such a thing in Ireland; if we would only just take the pains to ascertain correct information, we should soon learn that crimes of every kind are far more numerous in England than in Ireland, in proportion to the population. They are a noble, generous, warm-hearted people, and as quick in learning, and far more clear in their intellectual perception than the majority of the English people, especially in the middling and poorer classes. As a further proof of the moral results of this work, I will just mention the following facts:—The assizes were being held during the time I was there, and I made inquiries from different quarters, whose statements may be relied on, as to the state of crime, and I will just quote the exact words made use of by some of the Judges in their charges to the grand juries:—In the county of Antrim, one of the largest in Ireland, there were only three custody cases, on which occasion Mr. Justice Fitzgerald said—"That presents the whole of the custody cases in a county such as this, so large in geographical extent, and presenting a population second only to the county of Cork, including, as it does, within it the great borough of Belfast. Among those cases, there is not one which would require from me any especial observation; they are of the ordinary character."

In the county of Armagh, Mr. Judge Ball announced to the grand jury that "there were but two prisoners, and those for petty larcenies." At the Roscommon assizes, there were only seven for trial, and the heaviest of these was a case of manslaughter, arising out of a drunken fray; the whole of the cases were disposed of in half a day. In Clare, Mr. Judge Hayes announced that "there were only four prisoners for trial, and only one serious case among them." In Meath, the Lord Chief Justice said, "The calendar is perfectly free from agrarian crime." In the county of Limerick, Baron Fitzgerald, addressing the grand jury, said, "It is very gratifying to find that in such an extensive county there are only seven cases for trial, and only one of any magnitude." At the city of Limerick assizes, there was no criminal business, and Mr. Judge Hayes received a present of "white gloves" from the high sheriff. At Wexford, Mr. Justice O'Brien had a light task; he had only "a few words to address to the grand jury, there being only two cases."

At King's county Mr. Justice Keogh informed the grand jury that "no crime had been committed since the last assize." In the county of Westmeath the same judge again congratulated the grand jury, and said, "there never was so little agrarian outrage in the county." In the extensive county of Down Mr. Judge Ball found that, "substantially the cases on the calendar were reduced to three." In the county of Wicklow the Lord Chief Baron said, "The calendar is very light; there are only two cases, neither of which will take much time." In Leitrim Mr. Sergeant Hewley told the grand jury "that there were only two cases, the most important of which was a charge of maliciously killing a goat;" the learned sergeant added "I am bound to congratulate you on the very peaceful state of your county."

Now these are but a sample or specimen of the whole. Something must have been the cause of all these glorious results; those who have witnessed the great religious awakening in that country trace the moral results to that cause; but man refuses to give the glory to God, and endeavours to trace it out to some human invention, and, failing in this, ignorantly uses all sorts of stratagems to nullify the work, misrepresent the people, and falsify the truth. I firmly believe that Ireland's redemption draweth nigh, and it will be a great and glorious triumph when her noble sons shall no longer be debased by the demoralising system of Popery, but enlightened by the Spirit of God, shall embrace the Lord Jesus Christ as the *one* and *only* Mediator, and be reckoned honourable by searching the records of Holy Writ for themselves, and thus enabled "to give an answer to every man that asketh a reason of the hope that is in them with meekness and fear." If the friends and supporters of the Baptist Irish Society would advance in their contributions, and place an adequate sum for the work at the disposal of the Committee, there is now an opening made by the providence of God, whereby the whole of the province of Ulster may be brought under the influence of those Scriptural ordinances maintained by that body; and the dissemination of the pure principles of the Gospel. For instance, taking Belfast, Ballymena, Coleraine, and Londonderry, as central stations from which they could extend their operations throughout the whole districts, and there is reason to believe that these stations would soon become almost self-sustaining. May the Lord dispose the hearts of His people to help forward this glorious work, and the Committee be divinely guided in the selection of suitable men for those central stations. Let them be only faithful to the solemn responsibilities committed to them, and they will yet see the result of the outpouring of the Holy Spirit, where the Gospel has been faithfully preached.

Narratives and Anecdotes.

THE PESHAWUR MISSION.

LIEUT.-COLONEL Herbert Edwardes having been requested, at the Missionary Conference, to give an account of the mission at Peshawur, related the following very interesting facts:—

"At the very north-western outpost of your Indian empire, across the river Indus, there stands Peshawur. It is in fact the picket to British India. Peshawur, geographically speaking, is part of Afghanistan. The people who inhabit it are therefore Afghans. On the east is the river Indus, on the western side the Suliman range of mountains, in which stands the Khyber Pass. From that pass to the Indus is about fifty miles, and on the south side stands the Kohat Pass. The hills of Swât shut in the north. The valley lying between these ranges and the river Indus is most fertile, and produces crops and fruit in luxuriant abundance. For this valley the tribes have all contended for ages past, and the tribes that inhabit those mountain-ranges are the fiercest clans that can be found anywhere on the face of the globe. I do not think that finer specimens of physical human nature can be found. Nurtured on those hills with very little to support them, they have been reared in constant warfare. Each man is armed to the teeth, and he goes forth with his hand against every man, prepared to meet every man's hand against him. Whatever truth or whatever falsehood there may be in Lord Macaulay's description of the mountain clans of our own north, I must say that if you were to take those pages, and apply them to the inhabitants of the Khyber Pass and the Afghan mountains, you would find it suit exactly. They possess every vice with which human nature is afflicted. But they have their virtues. They have the great virtue of manly courage, and they have the great virtue of hospitality. When the English soldier is brought in contact with them, it is a refreshment, after coming from the slavish plain, to meet a race able to struggle with him for empire. If you were to look over the map of Asia, certainly over the map of British India, and were to select the spot most ungenial for the establishment of a mission you would put your finger on Peshawur; but I am glad to be able to tell you that a mission has been planted there, and flourishes at this time. The founder was a military officer, one of the best, and most consistent and earnest among our Indian christians, Colonel Martin. He first conceived the design of having a mission there, and he and others united in prayer for this object. But they did not see their way clearly for a very long time. There were sundry hindrances in their path which are too painful for mention, and the persons who did hinder them were removed in the providence of God from off the scene. Permission was given ultimately by the authorities in the valley of Peshawur for the establishment of the mission. A great meeting of the civil and military officers was called to consider the question, and there was not one dissentient voice. I attended that meeting myself, and I did not hear in the room where we were gathered one person who seemed to have any misgiving on the point of introducing a mission into such a place as that. When the subscription list went round there was, however, one name put down on that list,—I won't mention it as it is unnecessary,—and to it was sarcastically appended "one rupee." That is a thing which in India we fling about or give away just as we would a sixpence in England. The subscription of one rupee was intended to throw contempt upon the undertaking, and opposite the subscription was written, "To buy a revolver for the first missionary." Well it is a most extraordinary thing that that officer was one of the very first victims of the Indian mutiny, and it made a great impression on me afterwards when I came to look back on it. Here was a man who considered that in a frontier valley full of such a hostile race a Christian mission was unsafe, and who noted down one rupee to buy a revolver for the first missionary who should dare to enter that valley; he goes away to what he considers a safe cantonment in the very heart of our empire, and yet that man and his family in that safe place were among the first victims of the mutiny. I wonder if, when that sad hour came, any such thought flashed across his mind as that he had looked unharmed upon danger in dangerous places, and found it where he thought he was safe. How much better it would have been to have trusted his life and the lives of others in the hands of God. Well, the programme of the mission was put out, and it was responded to at once throughout India in a remarkable manner. There was something enterprising, something thoroughly missionary about the undertaking, which, like the sound of a clarion, seemed to awake the sympathies of every Christian in India; and the response to the call was immediate and loud. In a short time no less than 3000*l.* were subscribed: and from that day forward the mission has gone on prospering. We were blessed certainly with most admirable missionaries. The first, I think, the father of the missionaries, was Dr. Pfander, a most admirable man, who had spent forty years of his life in missionary labour. He was well constituted for the purpose. He used to go down into the streets of that city, which contained 60,000 inhabitants, and with the Bible in his hand would take his stand in the street. It was a service of danger to go into the streets of that city and preach the gospel of Christ; and when Dr. Pfander, took up his stand in the street, opened his Bible, and preached Christ before the whole of those people, I consider that he performed an act of great Christian courage and great Christian faith. That man was admirably suited for the duty. His very face reflected all the Christian virtue of love to all men. It was impossible for the most thorough blackguard to take exception to such a man; and if there were any man who dared to interrupt him he would just stroke him down and pacify him; tell him that was not the time for discussion; but that if he wished he would accompany him to his house, or take him to his own, and there talk the matter over. The people at last got accustomed to the good man, and actually got fond of him. What I wish you to observe in this slight sketch of the Peshawur mission is, that it was founded in a very difficult place at a time when everybody looked gloomily upon it, but that God has honoured those who honour Him: for I believe that mission has brought a blessing to us in India in our hour of need. Peshawur, as I told you, stood as an outpost to British India. Twelve miles from it frowned the Khyber Pass, beyond which was the immense country of Afghanistan. It will not matter now if I say the war in which, twenty years ago, we engaged with the Afghans was an unrighteous war. I have expressed the same opinion to Government. We had no quarrel with them, and because we were afraid of Russia, that was no righteous cause for marching up with a poor refugee puppet prince like Shah Shoojah in our hands, and saying, "We will dethrone your king and put up this man in his place." That war ended, as all unrighteous wars should end, with disaster. Angry passions had thus been aroused between us and the Afghans, and though years rolled over, yet the angry passions remained. At length a change came over the policy of our Government, and I was, I am glad to say, instrumental in bringing that change about. In 1854, I recommended that "bygones should be bygones," and I was authorised by my Government to make efforts to bring about a more desirable state of affairs. I did make efforts, and in a very short time it was rumoured all over Central Asia that a friendly treaty was made, and the quarrel was at an end. Again, on my recommendation, a still closer treaty of friendship was signed in the begining of 1857. Three months had not passed over when the dreadful Indian mutiny broke out. If we had not been at peace with the Afghans, the old story of the Tartar incursions would probably have been repeated. The tribes of Afghanistan and the countries beyond would have rallied round the standard of their faith. They would have swept like a torrent through Peshawur over the whole Punjaub; Delhi would never have been taken, and the whole of the British possessions in India would have been wrested from our hands. But Peshawur, with its mission and the friends of that mission, the civil and military authorities, stood safely across the path of danger. Shall we attribute this result to this officer or to that officer: shall we say it was from the wisdom of this or that proposition? I trust no one in this room will do so. I say those thoughts were put into men's minds for good purposes, and I believe God himself inspired us that we might reap the reward of having honoured God. I trust the safest policy may be pursued hereafter in India of honouring God in the government of that country. I am quite convinced that if we do we shall find Him the best sword and buckler, and that we may say with David, "MY GOD, IN HIM WILL I TRUST."

Baptisms.

FOREIGN.

FRANCE, *Morlaix*. — Mr. Jenkins writes:—"Last Sabbath, (July, 22,) it was my privilege to baptize three persons, namely, a husband and wife, and a young man, all Bretons. A few remarks on each may be acceptable to you. The young man received, Yves ar Pal, is a mason. About five years ago he became possessor of a New Testament, which he perused attentively. It is remarkable that since that time he never attended mass but five times. He soon became zealous in favour of the Gospel, wrote excellent letters to the priests of his parish on their conduct in opposing the word of God, to which they did not reply. He has been a faithful attendant at our general Breton meetings at Morlaix, from a distance of thirty-five miles, which makes in coming and returning seventy miles. He is truly a consistent Christian, and has been instrumental in bringing an acquaintance of his to the knowledge of the truth as it is in Jesus. He has invariably done what lay in his power to extend the light of the Gospel. He has now confessed Christ by baptism, and is likely to make an active and useful disciple of the Redeemer. The married brother baptized is our Scripture reader. Just twelve months ago he came here from Paris to be a Scripture reader and colporteur. Until then he was a member of a Pædo-baptist church at St. Denis. In accordance with what I considered to be my duty, previously to his partaking of the Lord's Supper with us, I had a conversation with him for the purpose of explaining what appeared to me to be baptism according to the teaching of the New Testament. I told him I felt it my duty to explain to him thus fraternally this ordinance of Christ, and advised him to consider it well with regard to his own duty as a christian, and as called to teach others the truths of the gospel, but at the same time observed to him we did not impose conformity to our views on baptism as an essential condition of communion with us in the Lord. His reply was that his views on the subject, such as they were, had not undergone a change. Well, I said, we dont use constraint, and we shall regard and treat you as a brother in Christ. After the lapse of a few months he came to me one day to ask explanation of passages in the New Testament. All the passages referred to baptism. About four months ago, just before I left home to visit England, he came again and told me he was quite convinced of believer's baptism, and desired to be baptized, as he considered the baptism he had received, while a babe, in the Church of Rome, was no gospel baptism at all. Since this brother was here his wife has been brought to believe in Christ according to the gospel. Formerly she opposed her husband, and joined other relatives in vexing and persecuting him, but now, along with her husband, she has been buried with Christ by baptism, with a view to walk in newness of life by the grace of God."

INDIA, *Dinagepore.*—Mr. M'Kenna says:—To conclude the season's itinerations, we have just visited the Nek-mard *mela*, which, as you are probably aware, is a large *fair*, held annually on the borders of Dinagepore and Purneah. At the *mela*, in the presence of the heathen, I had the pleasure to baptize a brahmin of the name of Prem Charm. Some few years ago he received from brother Smylie a couple of portions of scripture, which the Spirit of the Lord has blessed to his conversion. These he had read to such purpose, that he knew them almost by heart. He tells me that his wife, whom he has secretly instructed, knows these scriptures nearly as well as himself, and is truly his help-meet in the ways of godliness; that the scriptures are read by many in his district (Purneah), but secretly, for fear of the loss of all social privileges: that not a few of the people, including at least one Zemindar, instruct their wives in private, that they may disarm caste of its chief terror, and when they profess christianity, take their families with them; that there are many who are, to all intents and purposes, christians, who are known by their immediate relatives to be such, and who live and die as such, of whom missionaries never do and never will know. Prem Charm took from me the few remaining scriptures I had, to give to his people at home, whom he knew to be in want of them. And, as he is a man full of christian love, and withal an acute pundit, and versed in the Hindoo shasters, I doubt not that, by the blessing of God, he will be of use in spreading the gospel he has embraced.

BAHAMAS, *Turk's Islands.*—One of the native pastors reports—"Four dear friends having given evidence of scriptural faith being possessed by them, and of being sincere in heart, have put on the Lord Jesus in baptism at Kew. Two of these were young persons whose experience could not but start tears of gratitude to God from our eyes, as well as from the eyes of many who heard the relation of God's dealings with their souls. Twelve also were restored to the church. After this, on the Lord's-day, I administered the ordinance of the Lord's Supper, when we welcomed the newly-baptized candidates into the church's fellowship. Deep solemnity rested on every one, and many tears were shed. When leaving, about thirty friends, young and old, accompanied us to the seaside, three miles distant from the settlement, singing on the way, and making the woods vocal with the songs of Zion. This beguiled the tedium of the way. On Sunday morning I arrived at Lorimers, and baptized three more for the dead, and welcomed them into the church. During this journey down the island, I held missionary meetings at each station; but the poverty of the dear people prevented much being done. However, they did what they could. Kew, 12s.; Lorimers, 5s.; Mount Peto, 2s. I now enclose the statistics for the quarter, according to request. The greatest part of the amount I had to take in produce, a great portion of which spoiled on my hands before a boat could take it away; for which I am sorry, but must be satisfied, although so much minus toward my support."

Nassau.—Mr. Davey writes:—"Since I wrote to you last I have had the pleasure of baptizing fifty persons, on the first sabbath in May, in the presence of a very large and attentive congregation. Some of the candidates had been soldiers, who, having performed their term of service, were discharged; and several of them were young persons, who had grown up in our own or other sabbath schools. They were received into the fellowship of the church, at the Lord's table, in the afternoon of the same day, our large chapel being nearly filled by the members of the church.

HAYTI.—Mr. Webley says:—"On the first sabbath of last May we added six persons to the fellowship of the church. Five of these were baptized on the 3rd of May, and were mainly the fruits of one of our scripture reader's efforts, Lolo Jean Mitchell. Daily, then, have we cause to bless God for this new and happy agency. The sixth was a member from the baptist church of Port au Prince, he having come to reside here, and wishing to cast in his lot with us. I hope, too, soon to baptize seven more converts, three men with their wives, together with the mother of a young person lately brought to a knowledge of the truth, and now at the point of death. This last one would have made the eighth had not disease prevented. Yet she will soon be where 'the inhabitants shall not say, I am sick.'"

JAMAICA.—Mr. Millard, of St. Ann's Bay, states that he has forty-eight candidates for baptism, and forty-six returning backsliders in the penitent class.

DOMESTIC.

IRELAND, *Ballymena*.—Mr. McVicker being at the time unwell, Mr. John Parsons supplied for him. Mr. P. says—"On sabbath-day, Aug. 18, we had a large gathering of earnest and attentive listeners in the store, which you know so well. After the Lord's supper, arrangements were made for the administration of the ordinance of baptism to several candidates, who were desirous of thus putting on the Lord Jesus, and publicly professing their faith in him. Accordingly, to-day, Thursday, 23rd, at five o'clock, we gathered, for this purpose, on the bank of a deep brook, which flows through some secluded fields at the north of the town. The rain was falling in torrents, and continued to do so during the time we were praying for God's blessing upon our service, and our friends who were to be buried with Christ in baptism; and there was every indication of a thoroughly wet night. But God was kinder to us than our fears; he graciously dried up the clouds, and during the administration of the ordinance, and until we were all home, no more rain fell. Having taken my position in the water, I had the privilege of baptizing nine—five females and four males—into the names of the Father, the Son, and the Holy Ghost. It was impossible not to feel assured, from their whole demeanour, that they counted it all joy to keep their Lord's commandment. And when one is acquainted—as a very short residence in the North of Ireland serves to acquaint the most unobservant—with the strong feeling—not to use a harsher word—of the Presbyterians against baptism, and the persecution, and mocking, and jeering, which each who espouses it has to endure, one knows that it is the taking up of a real cross, a going without the camp to bear the Saviour's reproach. Each of the candidates to-night was brought up in the tenets of this body, and have come to this ordinance by a way neither smooth nor easy. Doctrines instilled into their minds from earliest childhood have first had to be confessed erroneous, and then forsaken; and, now, others adopted which, from earliest childhood likewise, they have been taught to despise and ridicule. This enhances the value of each addition to our churches here, because the act must be taken as the result of stern conscientious conviction, and of glad and loving obedience to the Saviour."

BATH.—We copy from the public papers the following paragraph. "The Rev. H. G. Guinness was baptized on Saturday evening last, (Sep. 29,) in Somerset Street Chapel, Bath. After singing and prayer, Mr. Guinness gave an address to a crowded and attentive audience. He said that for five years the subject had occupied his attention, and that he had come at length to the conclusion that only believers in the Lord should be baptized. During his public ministry he had been asked to baptize infants and adults; but he declined the former because he considered it to be unscriptural, and the latter because he had not himself been baptized on a profession of faith. After reading to his audience the various portions of Scripture which refer to the mode, the subject, the design, and obligation of baptism, he strongly urged believers in Christ not to plead ignorance of this important matter, nor to permit indifference, or prejudice, or pride, to keep them from the delightful privilege of being buried with Him in baptism. After prayer he was baptized by Lord Congleton. Mr. Saltau, of Bideford, then addressed the meeting on the subject of earnestness in seeking and securing the blessings of the gospel. Mr. Code brought the interesting service to a close by prayer." We are not informed to what section of the baptist body Mr. G. intends to attach himself, but we have reasons for presuming, from some of the circumstances, that he designs to unite himself with what are called the "Plymouth Brethren."

BILLESDON, *Leicestershire*.—Mr. J. Hawley, of Leicester, baptized four candidates, Sept. 30, in the presence of a large congregation of attentive spectators. The newly-baptized were then received at the Lord's supper. G. P.

Ramsgate, *Cavendish Chapel.—A Russian Prince and Princess witnessing a baptism.*—The ordinance of baptism was administered to three believers, Oct. 3, by Mr. B. C. Etheridge, minister of the place. Prince George and Princess Elizabeth Lnoff, of Russia, were both present, seated near the baptistry, and listened most attentively to a discourse by Mr. Etheridge on the words, "And many of the Corinthians hearing, believed, and were baptized." The points of discourse were.—The *truth* to be heard essential to faith. The *faith* to be exercised essential to baptism. The *baptism* to be observed essential to a scriptural profession. The Prince and Princess afterwards expressed their deep interest and delight in the whole service, and thankfully received a tract written by Mr. E. on the subject of baptism. God is greatly blessing his word here. Eight or nine more are now waiting to observe the ordinance.

Longhope, *Gloucestershire, Zion Chapel.*—We have been in a languishing condition, but are, we hope, beginning to revive. On Lord's-day morning, Aug. 26, Mr. Ebenezer Davies, of Gravesend, father of our pastor, delivered a sermon from Acts viii, 36—38, after which he immersed four young followers of the Lord Jesus, who have since been added to the church, an accession such as we have not had for many years. The service was of a very impressive character, and, we hope, that impressions were then made on many which will not be soon effaced. We have great cause for gratitude on account of this addition under present circumstances, and also for the prospect which we have of the speedy addition of others. May this event prove an earnest of a glorious ingathering yet to be realized, and the opening of a new era in our history.

J. W.

Necton, *Norfolk.*—Our pastor, Mr. Kingdon, baptized two candidates June 26th, upon a profession of their faith in Christ; and on Oct. 7th, two others thus put on Christ by baptism before a crowded assembly. May the Lord still go on to bless and prosper his own work in our midst! R. W. P.

Birmingham, *Heneage St.*—Six believers were buried with Christ by baptism unto death, and then added to the Church on the first sabbath in October. J. B.

Buckingham.—Mr. H. H. Bourn baptized six disciples of the Saviour on the first Lord's-day in October.

Leicester, *Charles Street.*—On Thursday evening, Oct. 4, Mr. Lomas, the pastor, led thirteen candidates down into the water and baptized them. Three of these were fathers of families with their wives. Two were from an Independent church, from which, on a former occasion, two came, like these, to be baptized and return to their own place. And so it is, that many of our brethren in pædobaptist churches cannot rest in the neglect of this voluntary christian duty of professing Christ publicly after personal conversion. We are pleased to hear that in these cases, their minister not only did not oppose, but rather wished them to discharge what they believed to be a duty and a privilege.

Wolvey, *Warwickshire.*—On sabbath-day, Oct. 14, interesting services were held at this place, when Mr. R. J. Langridge, of Nuneaton, preached on the duty of following Christ *closely*, *constantly*, and *exclusively*, after which he baptized eight followers of the Lamb, in the presence many witnesses. Five were from Nuneaton, and three from Little Burton, near Wolvey. In the afternoon three were welcomed into the baptist church at Wolvey. The other five were to be added to the new church at Chilvers Coton, near Nuneaton.

Lockerley, *Hants.*—Mr. J. Parker, who has recently taken the oversight of the church at Lockerley, has been the means of doing much good, both in stirring up believers and in the conversion of sinners. On the morning of the first Lord's-day in September, considerable excitement was raised in the village of Lockerley, when Mr. Parker baptized twelve persons before a crowded audience.

A. H. S.

Lydney, *Gloucestershire.*—Three candidates were baptized, Oct. 7th, by Mr. R. H. Roberts, from Bristol College. Two of them were young persons from the sabbath school; the other, an aged man of nearly fourscore years.

Ipswich, *Stoke Green.*—Our pastor, Mr. Webb, had the pleasure of baptizing three candidates on the first sabbath in September. We hope that several others will soon be led to decide for Christ.

G. K.

Accrington, *Blackburn Road.*—Five females were baptized by Mr. Williams, the pastor, before a crowded congregation, on Lord's-day, Sept. 30. Several more are expected shortly. E. B.

London, *Eldon Street, Welsh.*—On the Lord's-day, Aug. 26, one believer was immersed on the profession of his faith in Christ Jesus by Mr. Morgan, of Pontypool. He was formerly a member with the Independents. Also, on Lord's-day, Sep. 23, Mr. Evans, of Llanelly, immersed one believer. We have lately been as sheep without a shepherd, but we hope God will hear our humble petitions, and grant us a pastor after his own heart, who may be the means, in this great and wicked city, of converting many of our countrymen, scattered about the Metropolis, who, I am sorry to say, often neglect religion after leaving their native land. D. R. E.

Church Street, Blackfriars Road.—On Thursday evening, Sep. 27, Mr. Barker baptized two young women whose parents are members with us. We have many more inquirers. G. S.

Botesdale, *Suffolk.*—Mr. Berry, our pastor, baptized four disciples of the Lord Jesus on the evening of Lord's-day, Aug. 19, one was an aged christian who had been a member with the Wesleyans for many years. And also on the evening of Lord's-day, Sept. 23, after a sermon from "Buried with him by baptism," five more were baptized. One had been a member of the Established Church. We had large congregations to witness the solemn scene. Many more are inquiring after this good old way. G. C.

Northampton, *Princess Street.*—It is with pleasure that I report the progress we are still making under the ministry of Mr. Simmons. On the first sabbath in Oct., seven believers were baptized. The chapel was crowded. We feel sure that Christ is with us, for none but he could do what has been done amongst us. Others are ready to obey their Lord, and there is an encouraging spirit of prayer amongst us. May God continue to be gracious to us, and to Him alone we will give glory and praise! T. T.

Maidstone, *Bethel Chapel.*—On sabbath evening, Sep 30, Mr. Crambrook baptized five believers in the Lord Jesus. One of these friends was the fruit of the revivals at Belfast; another had been a member of an Independent Church for many years, but was at last convinced of the scripturalness of immersion. The whole were added to the church on the sabbath following.

Lymington.—On the last Lord's-day in August, Mr. R. G. Moses baptized six believers in the Lord Jesus.

Bristol, *Broadmead.*—Mr. Haycroft, the pastor of this church had to perform the pleasing duty of baptizing thirteen believers in Jesus on Friday evening, October, 5th. On this occasion that promise was again fulfilled, "Instead of the fathers shall come up the children;" for several of the candidates were sons and daughters of members. J. H. E.

Counterslip.—On Lord's-day, Sept. 2, Mr. Winter immersed eighteen disciples of the Lord Jesus on a profession of their faith in him. Several of these were from the sabbath schools and bible class. Two young persons dated their conversion from witnessing the previous baptism; and the venerable minister stated that, from reference to his journal, he scarcely ever administered the ordinance without similar results. Can any of our pædobaptist brethren say that the Head of the Church has so owned infant sprinkling as to make it the means of conversion to one bystander? J. E. H.

Pithay.—Eleven followers of the Divine Saviour were baptized by Mr. Probert on the Lord's day, Oct. 7th. One was an Independent; the rest were added to the church at Pithay. J. H. E.

Carlton, *Beds.*—On sabbath morning, Sep. 20th, fourteen candidates were immersed in the river Ouse by our pastor, Mr. Silverton. Four of these were husbands and wives. In consequence of the heavy rains which had fallen previously, the water was very high. We certainly had "much water *there*," but no inconvenience on that account.

Conistone, *Lancashire*—Mr. Myers baptized one young candidate on the 16th of September. Our correspondent (J. M.) enclosed a copy of a letter which this young disciple addressed to her parents, informing them of her intention and her reasons for doing so. We have given a copy of the letter in our *Baptist Youth's Magazine* for this month.

Leeds, *South Parade.*—On Lord's-day, Sep. 30, after a sermon by Mr. Edwards, ten young persons, chiefly from the sabbath school, put on Christ by baptism. Eleven more are candidates for the holy ordinance. J. S.

Great George's Street.—On Thursday evening, Oct. 4, after a sermon by Dr. Brewer, from "What mean ye by this service?" delivered to an atttentive congregation, three disciples were buried with Christ in baptism. J. S.

Baptism Facts and Anecdotes.

TRANSLATION OF A HEBREW HYMN,

ON THE INCARNATION AND BAPTISM OF CHRIST.

BEHOLD the lowly Son of GOD!
Descended from his high abode,
Who long had been in glory there,
Before he did the depths prepare.

He came and humbly dwelt on earth,
Our brother born of virgin birth;
Our soul to ransom, and regain
From death, and from infernal pain.

So *Jesus* to his servant came,
When on the bank of Jordan's stream:
"Immerse me in this flood," said he,
"Here give a watery grave to me."

John *fearful* answered to the word,
Nor durst take hold on glory's Lord,
"I need THY BAPTISM, Lord, impart
Its quickening blessing to my heart."

But Christ replies, "Yield to my will,
All righteousness we must fulfil."
His King the servant now obeys,
And to the deeps his Lord conveys.

Beneath the waters lowly laid,
Christ to God's precept honour paid;
And, rising *from* the liquid tomb,
Celestial glories round him come.

Down from the opening heavens above,
Comes the blest Spirit like a dove;
The Father's voice is heard, "My Son
Is here approved, my best loved One."

Ye men of wisdom, hither look,
This *course your great* Commander took;
Your Prince in Jordan's waters lay;
He shewed your lingering *feet* the way.

He shewed that thus through deepest woe,
To ransom souls, his feet must go,
Must bear our sorrows to the grave,
Then rise with power divine to save.

And, "If *ye* love me," Jesus said,
"Obey, and in my *footsteps* tread."
Christians, regard your Master's will;
HE DID ALL RIGHTEOUSNESS FULFIL.

J. HARBOTTLE.

Oswaldtwistle, Lancashire.

Sabbath Schools and Education.

GOVERNMENT GRANTS FOR EDUCATION.

DURING several of the first months of the present year we furnished some important facts on this subject. The "Voluntary School Association" has recently published "An Address on the State of Education and the Condition of Voluntary Schools," from which we give some further information on the working of the Government System.

"It will scarcely be questioned that the present aspect of the education question, and—what is more important—the state of education in this country, are such as to suggest grave and important inquiries. After an existence of twenty-three years, during which period it must be allowed to have accomplished much good as well as much evil, the Privy Council system seems about to be abandoned; or, if not abandoned, to undergo such modifications as will very materially change the relations which a large number of public schools now sustain to our 'paternal government.' If the speeches of successive Chancellors of the Exchequer and other statesmen may be taken to indicate the nature of the changes which will be proposed, they will, in all probability, be in the direction of economy. The schools will be thrown more upon their own resources, and, whether assisted or not from other public funds, will be compelled to rely, more than they have hitherto done, upon voluntary and parental support, as well as to exercise a little wiser economy than they have been obliged to observe under the artificial stimulus of the Privy Council system.

It is full time that this change took place. The Privy Council system stands condemned by nearly every consideration of public economy and good government. It is unjust, it is extravagant, and it has utterly failed of accomplishing the purposes for which it was established. Some very recent proofs of each of these positions may be adduced. In the last report of the Committee of Council, it is found that 9,555 daily schools, or departments of such schools under separate teachers, were visited by Government Inspectors during the last year. These are the schools that are in receipt of the Government grant, but they comprise only a minority of the public schools in the kingdom. They are those richer and wealthier institutions which are able to comply with the terms of assistance; the poorer schools, or those most needing assistance, being excluded from all participation in that portion of the national revenue which is applied to the purposes of the public education. 'The rich are filled, and the poor are sent empty away." One of the most obvious considerations of justice has thus been overthrown in the application of the education grant. The principle that has regulated it has been the taxation of the poorest for the exclusive benefit of the less poor.

From the circumstance, however, that, although it has now existed for nearly a quarter of a century, the Privy Council system has not yet reached—if it was ever intended to reach—the large majority, and those the most necessitous, of public schools, may be derived an argument in favour of our endeavouring to reach them. There cannot be a question that many of these are in a very depressed condition; nor can it be doubted that the majority of them are very inferior, not merely to the State-assisted schools, but to what a public school should be. They are especially deficient in the quality of their teaching, and in most branches of school furniture. It would be a great work—one deserving of national gratitude—if these schools could be saved, some from extinction and debt, others from wasted energy and moral failure.

But the sectarian application of the National Grant has also been unjust. The schools connected with the Established Church have received *eighty three* per cent of the total amount expended, while, according to the last census, the worshipping members of that Church constitute only *fifty-two* per cent of the worshipping population of England and Wales. The grant is, therefore, a direct subsidy, amounting now to nearly half a million per annum, to an Establishment with an already sufficiently enormous and misapplied revenue.

Nor has the action of the Committee of Privy Council been characterised less by injustice than by extravagance. It has expended altogether rather more than four millions and a half of the public money. What has it done for this?

1. It has aided to erect a number of schools, but the aid it has given has mainly served only to increase the excess of school accommodation over school attendance.

2. It has educated, or rather over-educated, a large number of teachers, who teach the children of day labourers in a manner suited only to the wants of scholars at a first-class grammar-school.

3. It has taught some hundreds of thousands of children—but how! It was only last year that the Privy Council Committee and her Majesty's Inspectors awoke to the circumstance that the children in the Government schools were being taught something, but were certainly not being taught reading, writing, and arithmetic. Philosophy, Latin, and French, drawing, music, and 'common things,' were talked about to the scholars; but such 'common things' as reading, writing, and arithmetic, had been treated with comparative neglect by the well-educated gentlemen who had been sent from the magnificent Normal schools."

Next month we shall state the course which the Voluntary School Association recommends the friends of free education to adopt.

Religious Tracts.

TRACTS IN THE FRENCH ARMY.

A COLPORTEUR, on the return of the French army from Italy, visited the camp at St. Maur.

"When I came to the camp on the first day," says he, "I was a little perplexed, for I feared that, in the midst of the excitement which reigned there, a christian speaking of serious subjects would not be well received. I went into the camp at the Vincennes gate, and found there the grenadiers of the Imperial Guard. They first took me for a merchant; but when I said I was going to give my little books, they would not believe it, and looked at me rather suspiciously. 'Who is it that sends you?' asked a captain. 'Is it the government?' 'No,' said I. 'Is it the priests?' said another. 'No.' 'So much the better,' he added, 'for the priests are not liked here.' I said, 'I am sent by friends of the gospel, who wish to give our soldiers some token of their christian affection.' While we were thus speaking, a sergeant said—'these are Protestant writings; I know them.' As soon as it was known that my tracts were Protestant, the officers allowed me to spread as many of them as I chose; and when I had begun, the soldiers ran to me from every direction. All my tracts were soon exhausted. When I went the next day, I was still a little afraid. I succeeded yesterday, said I because my tracts were a novelty; but when the soldiers have read them, and seen that they are filled with religion, perhaps they will laugh at me. Such were my thoughts, but they were erroneous; for as soon as the soldiers saw me, they came to me with much affection, and called their comrades, so that I had soon thousands of them around me. Seeing that, I said, 'My good fellows, it is impossible for me to give a tract to each soldier in the camp. Therefore, I advise the men of the regiments which will remain in Paris, or in the neighbourhood, not to come to me now, for we will take care of them afterwards when the camp will be shut. At present, I prefer to give my tracts to the regiments who go far away.' They understood my reason, and led me first to the —— of the line. I found the officers very polite; I gave tracts to some of them, making at the same time a christian appeal to their hearts, and then I began my distribution; but as I was surrounded by a crowd, I was soon so tired that I could no more move my arms. On seeing this, the officers said they would help me. They ordered the soldiers to place themselves on a line, and then the sergeants and corporals passed before the line giving each soldier a tract. That same plan was repeated on the other days; the sergeants in every battalion were always ready to help me. In distributing the tracts I met with some soldiers who showed very serious dispositions. Many of them had been visited by M. Blaess (our Italian colporteur) in Italy, and they had kept with much care the tracts he had given them: some showed to me their New Testaments which they had received in the Crimean campaign. A man even showed me an old, worn-out tract, which he had received at Sebastopol, and which had made a deep impression on his heart.' Our colporteur adds in his report,—'You know, dear sir, I am an old soldier myself. Well, I know what a camp is, and I should never have thought that such serious conversations might take place in it. I should never have believed that our soldiers would show themselves so polite and so mild towards me; but the fact is, they have never said to me a harsh word, they have never laughed at my christian appeals: thus I continued my work till the camp broke up; and on the last day I was accompanied by a band of them, who shook hands warmly with me, saying, 'Tell those christian gentlemen of Paris, that the soldiers thank them deeply for their goodness, and that we will read their good books.'"

"These few examples will show you how God has blessed our work in the army. The fact is, that doors have been opened to us which we did not expect to find. We have been called in a special way to that blessed work.

"Romanism has tried to stop our work, but it has not succeeded; it has not even spread books in the army, so that by the blessing of God our tracts and our Bibles have been the only means of edification.

"The serious spirit manifested in the army is equally observable amongst civilians. Discussions on such grave subjects as the power of the Popedom, between two such combatants as Napoleon III. and Pius IX., cannot but excite the French mind to its centre. The time favours a calmer consideration of Protestantism; and the temper of the more intelligent classes may be gleaned from the language of the *Revue des Deux Mondes*, which in one of its late numbers exclaims, 'Noble religion! which, in our time of universal decay, has preserved so many loyal and valiant souls. Courage! In one way or another, a great future is in reserve for thee!'"

It is very gratifying to hear that the Paris Religious Tract Society put 900,000 evangelical tracts into circulation during that year.

Intelligence.

BAPTIST.

FOREIGN.

Germany.—The Baptists of Germany and other continental countries held their Fifth Triennial Conference at Hamburg in September. Here is a report of one sabbath's services.—"On Lord's-day, 9th of September, a great Sabbath was celebrated. The chapel was far too small to receive all the visitors, and a booth was erected along the front, which was filled as much as within, the doors and some windows being thrown open. Brother Ringsdorff, of Vollmarstein (who came out from the Established Church) preached, at nine o'clock, a very warm-hearted and clear sermon on Acts viii.; after which a church-meeting was held, when nine candidates for baptism were examined and received. At five o'clock was the evening service; but half an hour before every place in the chapel was already occupied, and the booth and every adjacent room and corner soon became so much crowded, that, as we say in Germany, no apple could fall to the ground. Professor Rauschenbusch, of Rochester, America, preached a very vivid and powerful sermon on John xv. 5—10, after which thirteen candidates, four females and nine males, were baptized by brother J. G. Oncken, under the deepest emotions of the whole assembly. I had my place close up to the baptistry, and could best observe with what devotedness, fervour, and bliss, the dear disciples of Jesus sunk into the watery grave and rose up again to the newness of life. Shortly afterwards they appeared again dressed, and in the most solemn manner they were welcomed into the church, and hands laid upon them by the two pastors, Oncken and Gulzau; after which the former gave them a very warm and affectionate address. Then the Lord's Supper was arranged and celebrated; and never a more numerous and more happy assembly sat down here for that glorious consummation of our most holy faith and fellowship: when, at the closing hymn, all arose, grasping each his two neighbours' hands, it was an anticipation of the most wonderful and glorious scene, when the whole family of God will surround the throne of the Lamb, and sing his eternal praise. Surely this was a Sabbath never to be forgotten!

Baptists in America.—The Baptist Almanack for the year 1861 has made its appearance. It contains, as usual, statistics of value and interest to Baptists. From the table of "Grand Total of Regular Baptists in North America," we learn that the number of Associations in the United States is 576; number of churches, 12,371; ordained ministers, 7,837; licentiates, 1,115; baptized in 1859, 72,085; total, 1,020,442. The number of Baptists in Nova Scotia is 13,057; in New Brunswick, 7,703; in Canada, 13, 715; West India Islands (estimated), 36,350; making a grand total in North America of one million and ninety-one thousand one hundred and sixty-seven regular Baptists. Of other denominations that practice immersion, the Almanack sets down the Anti-mission at 60,000; Freewill Baptists, 59,791; Six Principle Baptists, 3,000; Seventh Day Baptists, 6,577; Church of God, or Winebrenarians, 13,800; Disciples, or Campbelites, 350,000; Tunkers, 8,200; Mennonites, 36,280. If these are added to the above, it will make one million six hundred and eighteen thousand eight hundred and fifteen who give in their adhesion to the doctrine of baptism.

DOMESTIC.

Bristol, *Counterslip Chapel.*—On Wednesday evening, Sep. 26, a deeply interesting and very crowded meeting was held in Counterslip chapel, for the purpose of bidding farewell to the Rev. Thomas Winter, who has recently resigned the pastorate, after a ministration of nearly forty years. Robert Leonard, Esq., who had been the means of bringing Mr. Winter to Bristol, occupied the chair, and introduced the proceedings with appropriate and touching remarks. He concluded by presenting to Mr. Winter, on behalf of the church and congregation, a timepiece and a purse containing £270, also, an address, which was read by Mr. S. B. Wearing. After the reading of the address, Mr. Winter, who was visibly affected, addressed the meeting in the most appropriate and touching manner; and he was followed by Mr. Pearce, the Rev. G. Wood, Mr. Wearing, Mr. Riddle, Mr. W. Clark, of Cheddar; the Rev. E. Probert, and Mr. Gould. Mr. Winter then delivered a closing address. During the ministry of Mr. Winter about thirteen hundred persons have been baptized. Of this number many have been called to labour in different parts of the Lord's vineyard: sixteen are now in the ministry, twelve pastors of churches in our own country, one a missionary in Calcutta, two preachers of the gospel in America, and one or two in Australia. For the last seven years, from sixty to seventy of the friends have emigrated to Australia and other foreign parts, and there are also a dozen preachers connected with the Baptist Itinerant Society. Mr. Winter leaves amidst the esteem of his brethren, and with the deep affection of the church he has served so long.

Rathmines, *Near Dublin.*—The friends at Rathmines having resolved to undertake all the responsibilities connected with this important cause, provided the Committee of the Baptist Irish Society would render them a certain amount of pecuniary aid for two years, and stating, at the same time, their desire to invite the Rev. John Eustace Giles, of Sheffield, to minister permanently among them, the Committee at once complied with their proposal. The invitation was presented to Mr. Giles, and accepted by him. He was expected to enter on his labours there on the second Lord's-day in October. It is matter for great thankfulness that this effort to establish a self-supporting cause in this important suburb of Dublin has been so far successful. The committee at home have been well sustained by the local committee in Rathmines. They are also much indebted to many ministerial brethren, both in England and Ireland, who have aided them by their services. A good congregation has been gathered. A new and very admirable chapel is in course of erection in a remarkably eligible situation. The whole responsibility of this has been undertaken by friends resident in the locality. It is earnestly desired that they may meet with the most liberal support of all persons who wish for the success of voluntary evangelical churches in Ireland. The settlement of Mr. Giles in this important position will, it is hoped, be attended by the Divine blessing, so that the committee may shortly be enabled to pursue a similar course with respect to some of the other large towns and cities of Ireland where such efforts are required.

Belfast.—We rejoice to hear that it is decided to erect a handsome baptist chapel at this metropolis of Protestantism in Ireland. C. B. Robinson, Esq., of Leicester, heads the subscription list with £50, and about £500 has now been subscribed. It was time for this to be done. The baptist church at Belfast has added 80 members, 60 of whom were baptized, during the past two years; the sabbath school has doubled, and the congregation much increased.

The Bible Translation Society.—The friends of the Bible Translation Society will be glad to learn that the committee have recently appropriated £200 in aid of the translation of the scriptures in India, £100 in aid of the version of the New Testament in Oriya by the General Baptist missionaries, and £50 in aid of the translation of the scriptures by Mr. Saker, on the Western coast of Africa.

Baptist College, Regent's Park.—During the last session forty students have been connected with the college. Mr. W. L. Giles had received a unanimous invitation to become pastor at Abbey-street, Dublin; Mr. Omant, at Stow-in-the-Wold. Mr. Roberts has engaged to supply at Aldborough; Mr. Gardner, Harlington; Mr. Wylie, Cupar, Fife; and Mr. Timmins, Olney. Mr. Comfort, who had been engaged to go as a missionary to India, has been compelled, by medical advice, to relinquish that field, and is now preaching in Ireland. Five students passed the first B.A. examination in the University of London; Mr. Rooke (with first honours in English, and honours in Latin, German, and French), Mr. Cowell (with honours in English), Mr. Williams, Mr. Allen, and Mr. Munns. Mr. Rouse and Mr. Rowe, all ministerial students, have also taken the degree of M.A. The session commenced on the 2nd of October, with a full house. The annual meeting was held on October 9th.

Rochdale.—A very interesting meeting was held in the school-room of West-street chapel, Rochdale, on Wednesday evening, Sep. 19, the object of it being to present an address and testimonial to the Rev. W. F. Burchell, who, after twenty years' zealous and successful labour, has relinquished his ministry in that place. The occasion was the more interesting inasmuch as Mr. Burchell had that day attained the age of sixty-two years, and the amount of the contributions to the testimonial was £62, exactly the number of years of Mr. Burchell's life. Mr. T. Watson occupied the chair, and opened the proceedings with appropriate remarks. He called Mr. James Williamson to present the address. After the presentation of this address, Mr. James Cropper presented the purse. Mr. Burchell very suitably, and in very touching terms, then acknowledged the kindness that had been shown him. Several other addresses were also given, and the meeting was closed with prayer.

Padiham, *Lancashire.*—Mr. R. Brown was set apart to the pastorate of the baptist church here on Oct. 13, 14. On Saturday, after a sermon by Mr. Frazer, of Blackburn, about 400 sat down to tea. We had then several addresses. On the Lord's-day morning, Mr. Brown gave an outline of his religious belief, and Dr. Ackworth delivered the charge. Sermons were preached in the afternoon and evening for the British School, when £20 were collected.

Wolston, *near Coventry.*—Mr. Lowe was recognized as pastor of the baptist church in this village, on Tuesday, Aug. 7. Messrs. Jones of Towcester, Macmaster of Coventry, and Angus of Rugby, took part in the interesting services.

J. M.

St. Paul's-square, Baptist Chapel, Southsea.—The anniversary tea and public meeting of this place of worship was held on the evening of Thursday, October 11th. The Rev. J. Hunt Cooke, the minister, presided. There has been a large increase in the congregation during the year. Forty-three members have been added to the church. A noble school and lecture-room has been erected and paid for by the people themselves. Both the Sabbath-schools are in a healthy and advancing state; a Christian Instruction Society has been recently established; and near 300 households, in a destitute part of the neighbourhood, are under weekly visitation. The meeting was rendered particularly interesting by the presentation of a very handsome silver tea-service to Mr. G. Tilly, leader of the singing, as a testimonial of gratitude for the gratuitous and admirable manner in which he has for some time past conducted their service of song in the house of the Lord.

Oakham.—On Thursday, Sep. 27th, the Rev. C. H. Spurgeon preached two excellent sermons in the riding-school in this town. Nearly 3,000 persons were present in the afternoon, and more than 4,000 in the evening, the building, which is 172 feet long by fifty-four feet wide, being filled with attentive hearers. Amount of collections, 61*l.* 17s. 6¾d., leaving, after the deduction of all expenses, a net balance of 54*l.*, half of which was appropriated to Mr. Spurgeon's New Tabernacle, and the remaining half to the baptist chapel at Langham, a village station of the baptist church at Oakham.

Dawley Bank, *Salop.*—The new chapel was opened, Sept. 30, and Oct. 14, with sermons by Messrs. Williams of Glasgow, Dr. Cranage, and Lord Teynham, when about £90 were collected. The place will seat 600 persons, and there are convenient vestries and school-rooms. About £400 is yet owing. Mr. S. Kemp is the pastor of the church.

Brymbo, *near Wrexham.*—A new English baptist chapel was opened here on Monday, Oct. 14, with sermons by Messrs. Brown of Wrexham, and Booth of Birkenhead. The want of an English place of worship has long been felt, and it is hoped that this attempt to supply it will, under the divine blessing, meet with encouragement and do much good. J. S.

Old Buckenham, *Norfolk.*—The place of worship here was opened three years ago. Since then galleries and a vestry have been added, but more room is yet required to receive those who desire to attend.

Merthyr Tydvil, *George Town.*—A new English baptist place of worship was opened here, Oct. 7 and 8, when Mr. B. Lewis was recognized as pastor.

Ipswich, *Stoke Green.*—After a pleasant tea-meeting on Wednesday evening, Sep. 19, Mr. Webb, the respected pastor, was presented by R. Lacey, Esq., the senior deacon, on behalf of the church and congregation, with an elegant purse containing fifty sovereigns as an expression of esteem and affection. After several gentlemen had expressed their high respect for the pastor, Mr. W. replied, and having reviewed his pastoral life, and exhorted the friends to gratitude and renewed devotion, introduced his old friend and fellow student, Mr. Aldis, of Reading, who congratulated the friends on their harmony, and the happy meeting they had enjoyed. G. K.

Luton, *Union Chapel.*—At the annual tea meeting, Oct. 3, the Rev. J. Makepeace, pastor, presided. From the reports it appeared that 101 had been added to the church, which now numbers more than 500 members. In the schools were about 800 pupils, under the care of about ninety-seven teachers, whilst a staff of twelve village preachers had the oversight of flourishing sub-stations. An elegant and commodious school-house, to be used, also, for Divine worship, had been erected in one of the suburbs.

Taunton.—More accommodation being required for school purposes, thirteen class rooms, capable of receiving 200 more scholars, have been erected, at an expense, with other improvements, of £700. After the opening services, only £100 debt remained, which it is expected will soon be removed.

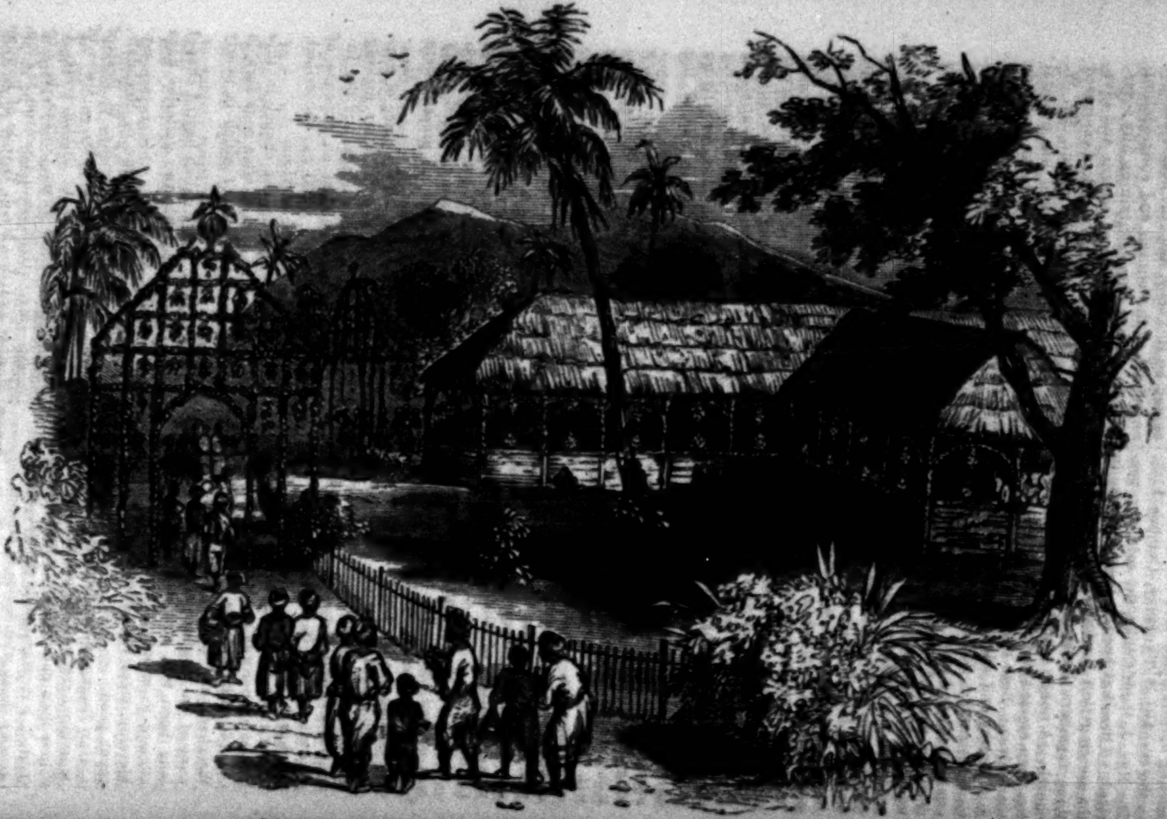
Madely, *Shropshire.*—We had what we considered a high treat on Monday evening, Oct. 15, when about 250 sat down to tea, after which Lord Teynham delivered a very impressive discourse, and all present were much gratified and edified. J. H.

Hull, *George Street.*—This place of worship was re-opened, Sep. 21, after making provision for 100 more sittings, and the introduction of an organ, at an expense of £400; towards which, £200 was subscribed, with £120 more at the services.

Chepstow.—The baptist chapel in this town has been re-opened after considerable improvements, the cost of which is nearly defrayed.

Tredegar.—The English baptist chapel is so well attended that two galleries have been erected.

Removals.—Mr. J. Horne of Rochdale, to Trinity Road, Halifax.—Mr. W. Best of Romsey, to Coleford.—Mr. W. L. Giles of Regents Park College, to Dublin.—Mr. T. Phillips of Haverfordwest College, to Treforest.—Mr. C. Griffiths of Aberavon, to Zion, Merthyr Tydvil.—Mr. J. T. Gale of Rawden College, to Over Darwen.—Mr. G. W. Olding of Yarmouth, to Thetford.—Mr. B. Thomas of Bristol College, to Newcastle Emlyn.



FESTIVAL AT KOTTIGAHAWAY.

MISSIONARY.

MISSIONARY VISIT TO THE CHINESE INSURGENTS.

THE REV. JOSEPH EDKINS, an English missionary in China, accompanied by four of his colleagues, has recently paid a visit to the Chinese insurgents in the neighbourhood of Shanghai. Their object was to obtain more accurate information respecting their religious doctrines and practices, and the results of their inquiry are embodied in a very curious narrative, the salient points of which we proceed to lay before our readers. Having with difficulty secured the services of a set of boatmen, more refractory, and therefore more courageous, than the rest, they started on their journey up the Shanghai river towards the districts which have recently been conquered by the rebels. When about fifty miles from Shanghai they got their first glimpse of these strange fellows. They were going in procession, some on horseback, some on foot, towards Bingbong, the villagers and boatmen eyeing them from a safe distance with visible signs of terror. Our Englishmen at once went towards them. The chiefs of the cavalcade, who brought up the rear, were eager for conversation, and treated their visitors with great politeness. When Ho-sin-i, the principal personage, was questioned about the religion of the insurgents, he frankly replied that he had only lately joined their ranks, having formerly been an Imperialist general, and that since his conversion he had been so busy fighting as to have made but little progress in theology. The gentlemen must excuse him, but at present he could only repeat the leading formulas of his creed. Very discreet Ho-sin-i! The warrior is not to be entangled in subtleties. He knows just enough of religion to fight for it, like a Frank chief of the age of Clovis, who merely knew that he was orthodox, that the Goths were Arians, and that his business was to kill as many of them as he could. Mr. Edkins learned from him that the spiritual head of the insurrection was still living, one of the chiefs present having seen him twice at the beginning of the year, when he appeared in public, as he does twice a month, to worship the "Heavenly Father." It was also ascertained that a relative of this military hierarch, who was baptized by a German Protestant missionary in 1853, and who has since written an entire commentary on the New Testament, under the direction of Dr. Medhurst, is now the second in command of the rebel forces.

The next day after this interview, Mr. Edkins and his friends followed the cavalcade to the city of Bingbong. It was not a pleasant journey. The city had been taken after a desperate resistance. Parts of it were still burning. Seventy or eighty dead bodies were counted floating down the Grand Canal. The place was surrounded with fortifications. The houses were all loopholed. In short, the imperfect Christianity of the Chinese rebels is as lamentably deficient in brotherly love as the perfect Christianity of Europe. It is Ancona and Naples over again, with a little more vermillion. "Friend Ho" was found in handsome quarters, like Garibaldi in the palace of Francis II. The ruined streets were crowded with soldiers, flaunting in yellow and red. These fellows wore rich jewels in their caps, and did not care to pick up the shopkeepers' copper which lay scattered along the pavement. Evidently the Chinese lazzaroni had fled or committed suicide. In the midst of such scenes Mr. Edkins had sufficient hopefulness and zeal to engage the leaders—we almost scruple to write the words—on "the object of the death of Christ." There is something grotesque, almost to profanity, in the juxtaposition. Other subjects might have been quite as pertinent in the midst of such a Golgotha. But our business is to recount rather than criticise. Next day, at sunrise, the missionaries left for Wukiang and Souchow. Foraging parties were setting out to rob the villagers of their fowls, goats, and pigs, for the support of the troops. As our travellers proceeded along the Grand Canal, they were struck with its utter solitude. No heavily-laden barges covered it, as in former days, with supplies for the capital. Its banks were grass-grown. The villagers, however, were busily at work in the fields. At Pah-chih a temple was entered. Its forty idols had been mutilated or destroyed by the rebel iconoclasts, all but one, and that the "laughing Buddha"—a tribute to jollity which, on the whole, speaks well for the depredators. They are evidently men of pious discernment. They leave the goddess of ridottos and operas untouched. There is no telling what they may not become, with adequate instruction.

Our friends at length reached the city of Wukiang. It stands on the margin of a lake, and is entered by a bridge of fifteen arches. The commanding officer lived in the heart of the city, a brilliant display of yellow banners marking his residence. He was found to be cold and dignified, but polite. In his opinion, the Chinese (rebels) and the foreigners should be good friends, since they worshipped "the same Heavenly Father and Heavenly Brother (Jesus)." At night the missionaries resumed their journey, and arrived at Souchow. Here a terrible scene presented itself. The moat was half choked up with fallen ruins and unburied dead. The dead were everywhere, but chiefly at the bottom of every pool of water deep enough to drown. There they lay, the inhabitants of this once gay and flourishing city. Some of them had been killed, but the greater part had committed suicide. In the midst of this theatre of corpses a high rebel personage, called "the Faithful King," kept his court. A double file of officers, in red and yellow silk caps, was drawn out in a long line before his throne, to which they formed an imposing avenue. The old Kwang-si, a porter tall and stout, like one of Sir Walter Scott's seneschals, opened the gate. Mr. Edkins and his friends intimated that they would rather not kneel before the presence, and so were let off with a bow. When about to enter, their introduction was delayed by the arrival of the "Flourishing King"—a fat man, we presume—on a complimentary visit between the "Flourishing" and "Faithful" potentates; our travellers improving the time by putting sundry theological inquiries to the court gentlemen in attendance. They ascertained that baptism is practised, the rite being administered not by immersion or affusion, but by a species of abrasion, a rubbing of water upon or into the chest of the novitiate, who is taught to repeat a few sentences in praise of the Trinity. At length they were introduced, slowly advancing towards the throne to the music of gongs. The "Faithful King" was clothed uniquely for a Christian prince, in a rich satin yellow robe, embroidered with dragons, marvellously like an apocalyptic anti-Christ. After due compliments were exchanged, theology began. "Whence come ye, and what is your object?" is the first question. "Faithful King, may you live a thousand years!" exclaims Mr. Edkins, a safe wish, but rather strong, considering who uttered it. Mr. Edkins proceeds to claim his Faithful Highness as a Christian brother. The latter intimates his belief in "Jesus, the Saviour of the World," declares that Hienfung's empire is approaching its downfall, and expresses his regret that, as they had not yet had time to build a church, Mr. Edkins and he could not worship together. This was very brotherly. After denouncing idolatry, the Faithful King sets forth the main article of his creed in the following words:—"God has sent his Son Jesus to save the world from these their sins, and the younger brother of Jesus is our chief." Instead of disputing the latter point, Mr. Edkins proceeded with his inquiries, and found, to his delight, that they agreed upon the Sabbath question—at least, so far as regards the religious observance of the first day of the week. Mr. Edkins now made his bow, first requesting the Faithful King to accept of a present of Bibles, of which our readers will probably think there is ample need. *Manchester Examiner*.

[There is something of a sneering character in this article at the missionary.]

RELIGIOUS.

The Pope's Brigade.—A French Bishop says of them:—"They fought for truth, for justice, for the Church, for Jesus Christ—they are in heaven. Well, if their own blood had not entirely washed out all their imperfections, the blood of Jesus Christ, which is about to flow for them in the hands of the priests, will quickly complete the purification of their souls, and open for them the gates of eternal glory."

The Discussion at Bradford between Cooper and Barker, was conducted, on the part of the infidel, in the usual style of such declaimers, saying the most outrageous things to shock christians and disconcert their advocate. But Cooper rose to the full height of the controversy by exposing the trickery of Barker. Some wish Cooper to retire from such conflicts; but he declares that he will never flinch them.

First Day of the Week Offerings.—It is a pleasing fact that the scriptural mode of giving (1 Cor. xvi. 2) is coming again into operation. It is now proposed to have boxes in which families may place, after sabbath morning worship, their gifts for the gospel. And to break up the "one guinea" subscription system, it is proposed to "lay in store" one shilling weekly.

Renewed Prayer in 1861.—At a Missionary Conference lately held in Calcutta, it was agreed to call upon christians all over the world to devote the first seven days of the coming new year to special prayer for the yet wider diffusion of the gospel over the whole earth.

Congregational Union.—At the Autumnal meeting a conversation took place on the question of admitting Episcopalians to sit down at the supper with Independent Churches.

GENERAL.

"Invasion of England by the Dutch."—A paragraph with this heading has been going the round of the papers, and however ludicrous it may seem, it is founded on fact. It appears that 70 Dutch fishing boats, with ten men and boys in each, visited the village of Kilnsea, near Spurn Point, Yorkshire, one sabbath morning. The landing of 700 foreigners on a sabbath morning in a quiet village caused no little disquietude, and some disturbance, for owing to their numbers they could not be controuled, and became riotous. At length they departed, to the great relief of the villagers. We were once indebted to Dutchmen for a visit to our shores, but such visits as this are by no means desirable, and must be interrupted.

The King of Sardinia, in a recent proclamation, said, "Kings and Governments should build their thrones on the esteem and love of the people." A sentence that ought to be inscribed on every palace wall. He concludes with this significant sentence in allusion to the annexation of Naples, "I know that in Italy I close the era of Revolutions."

Sir Morton Peto, Bart., M.P., gave a grand entertainment to the civil and military authorities at Algiers a few weeks ago. It appears that Sir Morton has undertaken the formation of a railway in that French colony.

Return of the Prince of Wales.—By letters received from the Duke of Newcastle, the Prince was expected to arrive at England before or on the first of November.

The Earl of Derby has for some time suffered severely from gout. At one time there were serious fears that he would not recover; but the noble earl is now better.

The Belgian Government has refused to recognize as citizens those of their countrymen who went to fight for the pope.

REVIEW OF THE PAST MONTH.

Friday, October 26th.

At Home.—Her Majesty the Queen, the Prince Consort, and the Princess Alice, have returned in health and safety from their visit to the Continent. The Prince Consort is quite recovered from the slight injury he met with, through leaping from his carriage, when the horses ran away with it in Germany. The Prince of Wales has been rapidly passing through the chief scenes and cities of the United States. At Richmond, in Virginia, he and his attendants were much annoyed by a mob. But as he escaped without injury, we are not sorry that his Royal Highness had a taste of the spirit of the slave states.—This is the time of the year when M.P.'s indulge their constituents with speeches, which have been as much in season and as plenteous as blackberries. Lords Brougham and Palmerston have delivered addresses in the provinces on social questions with wonderful vigour, considering their advanced years.

Abroad.—The Eastern Mails inform us of the landing of the English and French forces in China, not far distant from the Peiho forts, which they were about to attack. We dread to think of the sufferings that will be endured by this invasion. The native rebels too, are again in movement, defeating everywhere the forces of the Emperor. Verily the Celestial Empire seems to be tottering to its fall.—Troops are fast arriving in New Zealand, but the natives yet hold their forts, and are doing much mischief, and exciting great alarm.—In the United States, Lincoln, the anti-slavery candidate, is likely to be elected President.—The sovereigns of Russia, Austria, and Prussia, who shared up Poland, have had an interview at Warsaw, its ancient capital. For what purpose we may soon hear.—But Italy now is the centre of attraction. Since our last monthly report Garibaldi has won his greatest victory, in the defeat of the King of Naples, near Capua. The King of Sardinia and his army have entered the Neapolitan territories. Capua has been evacuated by the Neapolitans, who have retired upon Gaeta. Every day we expect to hear of the flight of the ex-King.—With regard to the poor old Pope—he will stay at Rome, and he will not! he knows not what to do. The breach between him and the Emperor of the French gets wider, for he has recalled his nuncio ambassador from Paris. Every day now is pregnant with mighty events for Italy.

Marriages.

Sep. 10, at the baptist chapel, Barton, near Market Bosworth, by Mr. Bott, Mr. Samuel Bailey, of Newbold Verdon, to Miss Jane Warner, of Markfield.

Sept. 13, at the General Baptist chapel, Boston, the Rev. F. Stevenson, baptist minister, of Nottingham, to Priscilla, only daughter of Mr. H. King, of Boston.

September 17, at Trinity baptist chapel, Borough, by the Rev. W. H. Bonner, Mr. Joseph Cooper, of Newington Causeway, to Mrs. Sarah Turner, Blackfriars.

Sept. 18, at Denmark Place baptist chapel, Camberwell, by the Rev. Charles Stanford, Mr. Samuel George Horwood, of Londonderry Road, to Emma Catherine, eldest daughter of Mr. Henry Davis, Camberwell.

Sept. 19, at Camden Road baptist chapel, London, by the Rev. F. Tucker, B.A., the Rev. Samuel Harris Booth, baptist minister, of Birkenhead, to Mrs. M. G. Skinner, of Tollington Park, London.

Sept. 20, at St. Paul's Square baptist chapel, Southsea, by the Rev. J. Hunt Cooke, Mr. Henry Read, of Paddington, to Isabella Mary, daughter of Mr. James Wheeler, of West Street, Southsea. A handsome family Bible was presented by the congregation to the bride, as an expression of thanks for her past services as organist.